day but in most cases, at every meal. 256

It came as quite a surprise to me to learn that milling was one of the most simple operations that could be devised and that difficulties and complications only arose when we sought to deviate from the natural way of doing things.

So now at last I was there watching a Hunzan flour mill in action. In all probabilities the same milling process is followed in practically all countries of the world where flour is milled in a simple manner.

My first impression as I watched the flour pouring from between the revolving stones was, "How easy—how utterly simple! Why should anyone in the world be denied access to that vital health-giving food?" Any man can have his own pure whole wheat flour, from which he can have made his wholesome delicious whole wheat bread, by the simple means of putting a grain of wheat between two stones and rubbing the two stones together.

In this Hunzan flour mill, wheat is poured into a suspended hopper made of wood, but shaped like and about the same size as a grain sack and tapered to a narrow opening just above the millstones. Attached under the opening is a small trough, tilted slightly. This trough sits with its lower end over the hole in the stone. Then right there at the mouth of the trough a wooden stick is attached so that it will dangle at the mouth of the opening and as the mill rotates, this stick taps against the opening and causes the grain to drop out in regulated amounts. Thus, the flow of the wheat into the opening of the millstone is governed.

The millstone is rotated by direct drive from the water wheel. From the conduit up above, a stone is removed and the water is allowed to run down a spillway, which leads under the mill house and is made to [37.6]

256 splash against the water wheel or paddle. The force is sufficient to make the millstone revolve at a tremendous [376] pace. The water can be quickly shut off by just putting the missing stone back in place, diverting the water flow down the conduit.

The millstones are enclosed by a tray or bin about 5 or 6 inches high. As the ground wheat or flour is forced out between the stones, it slowly fills the bin. Then it is scooped up into goatskin bags, usually by a woman who is looking after the mill. In this manner it [262] is carried to the individual homes to be used in making the wholesome whole wheat Hunzan bread and chapatties.

There appeared to be no large scale or assembly line grinding. Each individual came in with a container of wheat to be ground.

[262] Barley and rye are also used for flour and occasionally, millet and buckwheat.

262 The earliest crop that can be ground into flour in [243] Hunza is barley. After the long winter, food supplies [527] are worn to the near starvation level and when the first barley is ready for harvest, people of Hunza have cause to celebrate and do so in their barley festival.

252 I soon learned why chapatties were used in prefer-262 ence to bread, not only in Hunza but all over Pakistan and India. A chapatty requires only flour and water, a bit of mixing and then rolling out and laying on a piece of metal that is laid over a fire. In a few minutes it can be turned and then it is ready for eating. Even though bread might taste better, it certainly would require a lot more preparation. Simplicity is the keynote!

251 From what I saw, very little flour is stored and probably the people of Hunza have long ago learned their lesson, that wheat ground into flour does not have long keeping qualities.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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105 where. They use water to turn the mill that grinds
[376] their bread and that is primitive. But many thousands of people throughout the world would say that it is the right way. The adroitness and the ability of the Hunzan men would match that of any people in the Western world.

I cannot say that I found anything about them that was primitive. Further, they can choose the modern way of life if they so desire it. But the only people who seek it are those who are forced to leave Hunza because of the shortage of actual living room.

511 *Poverty stricken*—One writer referred to them as being poverty stricken. If the beast of the fields and forests and the birds of the air are poverty stricken, then I guess we would have to admit that the people of Hunza are poverty stricken as well. If you want to feel sorry for birds, because they have to seek shelter in their unheated nests high up in the trees, where the winds blow around them, and because they do not have oil heating for their nests or motors for their wings as a sign of poverty, then I will be forced to agree with you.

As long as the people of Hunza are free, have a bit of land to till and a house of their own that is not mortgaged or tax-ridden and are in good health and attain long life, I definitely cannot accede that they are poverty stricken.

142 *Fair complexioned*—Now and then some author refers to them as being fair complexioned. I did not see one fair complexioned person in all of Hunza. Perhaps
[144] the writers meant to say that they were Caucasians, which is true, as compared to Orientals or Negroes. They are not a fair people any more than the Spaniards, Italians or Greeks are fair complexioned peoples.

805 *Precise, exacting*—An occasional writer sought to